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organizations. Business in general passed from the stage of individual control to that of collective bargaining."

"The political effect of the change in the social order has thus far been much less than was thought probable, much less in fact than might have been expected. The advance on the socialistic basis has stopped far short of socialism. . . . Our government has gradually become more socialistic in its working without making any appreciable approach to Socialism. . . . The religious effect of the social revolution was in some respects deeper and more far-reaching than the political effect. It changed the prevailing type of religion. Individualism had been the foundation of the Protestant faith. Now, men began to think in terms of social Christianity. . . . The Church became as conspicuously the agency for 'social service' as it had been the 'means of grace' in the work of individual salvation."

President Tucker's book is a clear exposition of the tendencies — religious, educational, social, political — of his generation, on all of which he was influential. The personal touch is felt in the characteristic, elevated style, and in the appraisal of those movements in which he bore a conspicuous part.

GEORGE HARRIS.

NEW YORK.

DICTIONARY OF THE APOSTOLIC CHURCH. Edited by James Hastings, with the assistance of John A. Selbie, and John C. Lambert. 2 vols. 1916, 1918. Charles Scribner's Sons. Vol. I, pp. xiv, 729; Vol. II, pp. xii, 724. \$12.00.

The resemblance of this new dictionary, in inner and outer appearance, to the same editor's previous dictionaries of the Bible is not deceptive. It is a similar work. Together with the *Dictionary of Christ and the Gospels* this new work forms with some overlapping a complete dictionary of the New Testament in four volumes — the same space that Dr. Hastings originally devoted in the first work to the whole Bible. This larger scale of treatment is shown not only by the length of the articles but by the greater inclusiveness of the new work.

Besides the canonical writings of the New Testament, the Apocryphal Gospels and Acts are dealt with, and a separate article is given to most (why not all?) of both the Apostolic Fathers and the principal Jewish apocalypses. The latter are written mostly by pupils of R. H. Charles and reproduce unchanged the master's positions, but Burkitt on the "Apocalypse of Baruch" is independent and almost polemic, while Moffatt writes with his usual encyclopædic knowledge upon

the "Sibylline Oracles." This same writer supplies also what is perhaps the most remote excursus from the limited field of the Apostolic Church in the article on "War." This long monograph (it is exceeded in length only by the article on the "Resurrection of Christ") is a fascinating study, rich in literary allusion, of the relation to war of Judaism, of the teaching of Jesus and the apostles, and of the teaching and practice of the ante-Nicene Church. It is almost a pity that it is buried in a dictionary, for at least at the time of publication the subject was of special interest. It is also a pity that the author should in this and even in his other article have embodied the spirit of the time and should not have made a somewhat more impartial presentation of the position of the Christian Fathers. The monograph by C. J. Cadoux, which appeared at about the same time, endorsed by Professor Harnack as settling the case, should be read as a corrective with this article.

One very satisfactory series of articles deals with contemporary secular history. The main articles, on the several Emperors, on "Roads and Travel," etc., are by Alexander Souter, the rest by James Strahan. They are complete, succinct, and accurate. For "Hellenistic and Biblical Greek" the late Professor Thumb of Strassburg was requisitioned, and he has provided here a summary of the status of the linguistic problem in a fuller and more judicial fashion than is done by any other English writing.

A series of long and important articles discusses questions of New Testament theology, as Atonement, Conversion, Eschatology, Grace, Inspiration and Revelation, Law, Love, Perseverance, Preëxistence, Righteousness. Some of those by better known writers are Inspiration and Revelation by W. Sanday, and Righteousness by J. Moffatt. No doubt the contributors to the *Dictionary* represent nearly as much variety of viewpoint as existed in the Apostolic Age itself. One gets, however, from these articles an impression of less conservatism than in the *Dictionary of Christ and the Gospels*. Under the timeworn rubrics of theology the qualities of Christian experience and the teaching of the New Testament often receive a fresh and vigorous presentation. This impression of liberalism is confirmed by the attitude toward questions of authorship. In the articles on the several New Testament books traditional authorship is emphatically stated only in the case of Paul's main letters; elsewhere the writer either gives fairly the arguments on both sides or plainly opposes the traditional view.

The writers in the main are in British colleges and pulpits. A striking proportion represent the Free Churches; but a considerable use

has been made of American scholars. Perhaps the comparative lack of continental contributors was due to the difficulties of language and, in the case of the second volume, to the war. The articles, however, by Pierre Batiffol on "Ignatius" and "Polycarp" and of Ernst von Dobschütz on "Josephus" and "Philo" show that French and German scholarship have not been overlooked.

It is a fault, however, that the bibliographical material from Germany has sometimes been neglected. There is, for example, no reference to Norden's *Agnostos Theos*, s. v., "Unknown Gods," nor to Böhlig, *Geisteskultur von Tarsus*, s. v., "Tarsus," (both published in 1913). There is no reference to Wendland's important article on σωτήρ (ZNTW, 1904, 335 ff.) s. v., "Saviour," nor to Schürer's article in the same periodical (ZNTW, 1905, 1 ff.) on *Die siebentägige Woche in der christl. Kirche des ersten Jahrhunderts*, s. v., "Week" or "Sabbath" or "Lord's Day." There is apparently no reference to the Göttingen monographs on the *Book of Acts* by Schwartz (1907) and Wellhausen (1914). There is no suggestion s. v. "Assumption of Moses" that Schürer's view that the author was a zealot was subsequently (1909) abandoned by him. Similarly the article on the "Resurrection of Christ," already mentioned, fails entirely to use or even mention the most able liberal book in English on the topic — C. R. Bowen's *The Resurrection in the New Testament*.

These and some other minor faults that could be mentioned (omissions, misprints, and especially contradictions due to composite authorship) do not, however, invalidate the great value of this work of reference for scholars and particularly for ministers and laymen generally. Of course it is no substitute or short cut for solid and direct study of the Apostolic Age. The wide use of such material as is here both presented and referred to would create the intelligent and well-founded Christian knowledge which is often so woefully lacking in the present-day ministry and teaching of the Bible. It is, of course, difficult to give more than a fragmentary impression of so extensive and varied a production. But if the reviewer's impression is accurate, we have before us a new monument to the accumulated scholarship of the past and a landmark of progress toward an untrammelled historic reconstruction of the thought and spirit of the Apostolic Age.

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